

دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الجزء الثالث

Book 3

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Annotated Solutions

Lesson 14

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Revision History

[illegible]

Note:

Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

(١٤) الدَّرْسُ الرَّابِعُ عَشَرَ The Fourteenth Lesson

- Hishaam: Is this a dictionary, O' respected scholar? هِشَامُ : أَمْعَجَمٌ هَذَا يَافِضِيلَةَ الشَّيْخِ ؟
- The teacher: Yes, this is a school dictionary. If you want to buy a dictionary, buy this because it is very useful. الْمُدَرِّسُ : نَعَمْ . هَذَا مُعْجَمٌ مَدْرَسِيٌّ . إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ مُعْجَمًا فَاشْتَرِ هَذَا ، فَإِنَّهُ مُفِيدٌ جَدًّا .
- H: O'teacher, you said, (dictionary belonging to school) Is (belonging to school) related to (school)? And if it is like this, where is its 'ta'? هِشَامُ : يَا أَسْتَاذُ ، قُلْتَ «مُعْجَمٌ مَدْرَسِيٌّ» . أ (مَدْرَسِيٌّ) مَنْسُوبٌ إِلَى (مَدْرَسَةٍ) ؟ وَإِذَا كَانَ الْأَمْرُ كَذَلِكَ ، فَأَيْنَ تَأْوُهَا؟
- JJ: Yes, it is related to (school). If you relate to a noun ending with Ta-taneese, then you omit the 'ta'. So when you relate to Makkah for example - you say (belonging to Makkah). Did you understand? الْمُدَرِّسُ : نَعَمْ . هُوَ مَنْسُوبٌ إِلَى (مَدْرَسَةٍ) . إِذَا نَسَبْتَ إِلَى أَسْمٍ مَحْتَمُونَ بِتَاءِ التَّانِيثِ حَذَفَتِ التَّاءُ . فَإِذَا نَسَبْتَ إِلَى مَكَّةَ - مَثَلًا - قُلْتَ : (مَكِّيٌّ) . أَفَهِمْتَ؟
- H: Yes, May Allah reward you. هِشَامُ : نَعَمْ . جَزَاكَ اللَّهُ .

(The Supervisor enters) (يَدْخُلُ الْمُرَاقِبُ)

- The Supervisor : Did Al-Hussain not come? الْمُرَاقِبُ : أَلَمْ يَأْتِ الْحُسَيْنُ؟ (يَأْتِي)
- JJ: Yes, he did not come yet. الْمُدَرِّسُ : نَعَمْ . لَمْ يَأْتِ .
- JS: When he comes, tell him to come to my office, because I have a telegram for him... الْمُرَاقِبُ : إِذَا جَاءَ فَقُلْ لَهُ يَأْتِنِي فِي مَكْتَبِي ، فَإِنَّ لَهُ بَرْقِيَّةً . . . أَيْنَ إِبْرَاهِيمُ؟ أَتَأَخَّرَ الْيَوْمَ أَيْضًا كَعَادَتِهِ؟ إِذَا جَاءَ فَلَا تَسْمَحْ لَهُ .
- Where is Ibrahim? Is he late again today like his habit? When he comes don't permit him the entry (don't let him in), and he should go to the principal. بِالذَّخُولِ ، وَلْيَذْهَبْ إِلَى الْمَدِيرِ .
- JJ: If Allah Wills. or 'let him go' الْمُدَرِّسُ : إِنْ شَاءَ اللَّهُ . (لَا مُمْ أَتَى)

(The Supervisor leaves/exits) (يَخْرُجُ الْمُرَاقِبُ)

Required under certain conditions

أَدَاةُ الشَّرْطِ الشَّرْطُ ف جَوَابُ الشَّرْطِ

- الْمَدْرَسُ : يَاهْشَامُ، اقْرَأُ الْآيَةَ الْوَارِدَةَ فِي الدَّرْسِ .
 JJ: O'Hisham, read the ayah mentioned in the lesson. ^{أَعُوذُ بِاللَّهِ...} ^{مُحَلَّةٌ اسْمِيَّةٌ}
- هَشَامُ : (بَعْدَ الْإِسْتِعَاذَةِ) «وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ»
 H: (After Isti'azah) 'When my servant asks you about me, (tell him) I am near.'
- الْمَدْرَسُ : اقْرَأُ الْأَحَادِيثَ الْوَارِدَةَ فِي الدَّرْسِ يَا أَبَا بَكْرٍ .
 JJ: Read the hadithes mentioned in the lesson O'Abu Bakr.
- أَبُو بَكْرٍ : الْحَدِيثُ الْأَوَّلُ : عَنْ أَبِي هُرَيْرَةَ (رَضِيَ اللَّهُ عَنْهُ) أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ» . (مُتَّفَقٌ عَلَيْهِ) .
 Abu Bakr: The first hadith: From Abu Hurayrah (MABPWH) about the Messenger of Allah (PBUH) He said, 'When Ramadhan comes, the doors of the paradise are opened'. (Agreed upon). ^{مُتَّفَقٌ}
- الْحَدِيثُ الثَّانِي : قَالَ أَبُو بُرْدَةَ : سَمِعْتُ أَبَا مُوسَى مَرَارًا يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا» . (رَوَاهُ الْبُخَارِيُّ) .
 The second hadith: ^{several times} Abu Burdah said: I heard Abu Musa repeatedly saying: The Messenger of Allah (PBUH) said: When the slave (of Allah) is sick or he is travelling, it is written for him the likeness of what he used to do while he was resident and healthy. (Al-Bukhari narrated it). ^{مُتَّفَقٌ}
- الْحَدِيثُ الثَّلَاثُ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رَضِيَ اللَّهُ عَنْهُ) أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ» . (مُتَّفَقٌ عَلَيْهِ) .
 The third hadith: From Abu Sa'eed Al-Khudri (MABPWH) said that the Messenger of Allah (PBUH) said: When you all hear the call (azan), say (you all) like what the muezzin is saying. (Agreed upon by Bukhari and Muslim)

(يُسْمَعُ صَوْتُ الْعُطَاسِ) (The sound of sneezing is heard)

أَدَاةُ الشَّرْطِ الشَّرْطُ ف جَوَابُ الشَّرْطِ

- JJ = Who sneezed (Who is the sneezer)? عَطَسَ - يَعْطُسُ
To sneeze إِسْمُ الْفَاعِلِ
الْمَدْرَسُ : مَنْ الْعَاطِسُ؟
- Abdul Hadi : I (am). مَحْدَدٌ - يَحْمَدُ
To praise عَبْدُ الْهَادِي : أَنَا.
- JJ : O'Abdul Hady, when you sneeze praise Allah. إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ : الْحَمْدُ لِلَّهِ. قَالَ النَّبِيُّ ﷺ : «إِذَا
- The Prophet (PBUH) said: وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ : يَرْحَمُكَ اللَّهُ. فَإِذَا قَالَ لَهُ : يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ :
- When one of you sneezes, he should say: All Praise to Allah. And his brother or his companion should say to him: يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ. (رَوَاهُ الْبُخَارِيُّ).
- May Allah have mercy upon you. When he says to him: May Allah have mercy upon you, he should say (in return): May Allah guide you and set right your affairs? (Al-Bukhari narrated it).

* أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : *

- 1, About whom did the supervisor asked? عَنْ وَمَنْ (١) عَمَّنْ سَأَلَ الْمُرَاقِبُ؟
- 2, What did the supervisor say to the teacher in relation with (about) Ibrahim. (٢) مَاذَا قَالَ الْمُرَاقِبُ لِلْمَدْرَسِ بِالنِّسْبَةِ إِلَى إِبْرَاهِيمَ؟
- 3, Who is the one who sneezed? Did he praise Allah after the sneeze? (٣) مَنْ الَّذِي عَطَسَ؟ أَحْمَدَ اللَّهُ بَعْدَ الْعُطَاسِ؟

Answers

- 1, He asked about Al-Hussain. ١. سَأَلَ عَنِ الْحُسَيْنِ
- 2, He said about him : When he comes don't permit him the entry (don't let him in), and he should go to the principal. ٢. قَالَ عَنْهُ : إِذَا جَاءَ فَلَا تَسْمَحْ لَهُ بِالدُّخُولِ ، وَلْيَذْهَبْ إِلَى الْمُدِيرِ
- 3, It is Abdul Hadi. No, he did not praise Allah after the sneeze. ٣. هُوَ عَبْدُ الْهَادِي. لَا، لَمْ يَحْمَدِ اللَّهَ بَعْدَ الْعُطَاسِ

جَوَابُ الشَّرْطِ ف الشَّرْطِ أَدَاةُ الشَّرْطِ

- * (إذا) ظَرَفٌ تَضَمَّنَ مَعْنَى الشَّرْطِ . *
It enters mostly in فتَحَوَّلَهُ فِي الْمَعْنَى إِلَى الْمُسْتَقْبَلِ ،

نَحْوُ: the past tense. It changes it in the meaning to the future tense, e.g.,

أَدَاةُ الشَّرْطِ إذا جَاءَ رَمَضَانُ When the Paradise are opened. فُتِحَتْ أَبْوَابُ الْجَنَّةِ
الشَّرْطِ جوابُ الشرطِ Condition Answer of the Condition (Consequence) فِعْلُ الشَّرْطِ

And it may enter in the Present tense. وَقَدْ تَدَخَّلَ عَلَى الْمُضَارِعِ . وَكَذَلِكَ يَجُوزُ أَنْ يَكُونَ جَوَابُ الشَّرْطِ
And like that (similarly) it is permissible, the answer to the condition is in the Present tense, as in the saying of the poet :

رَدَّ يَرُدُّ
- To turn back/return

① وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغِبَتْهَا ② وَإِذَا تَرَدَّدَ إِلَى قَلِيلٍ تَقْنَعُ مَجْزُوعٌ

تَقْنَعُ يَتَقْنَعُ
To be satisfied/content

- 1) The soul is desirous (for more) when you allow it to be desirous. رَغَبَ يَرْغَبُ (FII)
2) When it is returned back to less, it is content (with less). To make someone desire

- * The joining of the condition with 'fa' is necessary in (FVIII)
(certain) situations, among them: *

1) The answer is a nominal sentence: e.g.: (أ) أَنْ يَكُونَ الْجَوَابُ جُمْلَةً أَسْمِيَّةً ، نَحْوُ : ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ﴾ .

2) The answer contains a verb with request (and among the types of request: (ب) أَنْ يَكُونَ الْجَوَابُ فِعْلًا طَلِبِيًّا (وَمِنْ أَنْوَاعِ الطَّلَبِ : الْأَمْرُ وَالنَّهْيُ وَالْإِسْتِفْهَامُ) ، نَحْوُ :
The command and the negation and the interrogation), e.g.:

أ) إِذَا رَأَيْتَ حَامِدًا فَاسْأَلْهُ عَنْ مَوْعِدِ السَّفَرِ .
about the date of the travel. فِعْلُ الْأَمْرِ

جَوَابُ الشَّرْطِ ف الشَّرْطُ أَدَاةُ الشَّرْطِ

B, If you find the patient sleeping, don't wake him up.

(ب) إِذَا وَجَدْتَ الْمَرِيضَ نَائِمًا فَلَا تُوقِظْهُ .

C) When I see Bilal what should I say to him?

(ج) إِذَا رَأَيْتُ بِلَالًا فَمَاذَا أَقُولُ لَهُ؟

إِسْتَفْهَامٌ

See Next Page

1- Specify the condition.

۱- عَيْنُ الشَّرْطِ وَجَوَابُ الشَّرْطِ فِيمَا يَأْتِي. وَإِذَا كَانَ الْجَوَابُ مُقْتَرِنًا بِالْفَاءِ فَادْكُرْ سَبَبَ ذَلِكَ: and the consequence: in the following. And when the consequence is connected with 'fa' then mention that reason.

(١) قَالَ تَعَالَى : ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا، إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ ۖ

The Exalted said : 'O you who believe, when you rise/stand for prayer, wash your faces, [المائدة/٦] .

وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ، وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾ [المائدة/٦] .

and your hands up to the elbows, and do masah of your head and (wash) your feet up to the two ankles.'

Also see the picture on next page

Also see the picture on next page

2) The Exalted said: 'When I become sick, He gives me shifa (He heals me). (٢) قَالَ تَعَالَى : ﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾ . = (يَشْفِينِي) (الشُّعْرَاءُ/٨٠) .

(3) قَالَ تَعَالَى : ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا

إِلَى ذِكْرِ اللَّهِ، وَذَرُوا الْبَيْعَ ﴿١﴾ [الْجُمُعَةُ/٩]. 'O those who believe when the call for the prayer on the day of Friday is proclaimed, walk fast (hasten) for the remembrance of Allah and leave off the business.' وَذَرُ = وَذَرَ = وَذَرْتُ = تَرَكْتُ To leave

4) 'When anyone of you enters the masjid, pray two rakahs before sitting down'. «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

5, The Exalted said: ﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾
when their appointed time (of death) comes, they will not be late for a moment
nor will they get ahead? [التَّحَلُّو/٦١].

(٦) «إِذَا شَرَبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا» .
 6, When the dog drinks from the pot of one of you then he should wash it seven times.

(٧) «إِذَا سَمِعْتُمْ بِالطَّاعُونِ فِي أَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا ۚ فَلَا تَخْرُجُوا مِنْهَا» (مُسْنَدُ أَحْمَدَ ٥: ٢٠٦)

8, When one of you feels drowsy in the prayer, he should sleep until he knows what he is reading/reciting.

9) « إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ » .
 When a call for the prayer is given (when a salat is established) no prayer (of any kind) is permissible except the prayer that is prescribed (Fard).

نَعَسٌ - يَنْعَسُ
To be dizzy

(١) وَذَرِ الشَّيْءَ، يَذَرُهُ أَيْ تَرَكَهُ، وَالْأَمْرُ: ذَرْ. وَكَذَلِكَ: وَدَعَ الشَّيْءَ يَدَعُهُ: تَرَكَهُ. وَالْأَمْرُ: دَعْ. لَا يَسْتَعْمَلُ ١) He left behind some-thing, he leaves it, i.e., he quits it, and the imperative is ذَرْ and like that: he let the thing go, he lets go: he quits it. And the imperative is دَعْ. The past tense of both is not used.

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Answer of the condition
(or Consequence)

Verb of the condition

Reason of connecting with 'fa'	سَبَبُ اقْتِرَانِهِ بِالْفَاءِ	جَوَابُ الشَّرْطِ	فِعْلُ الشَّرْطِ
Because it is act of request (Command)	لِأَنَّهُ فَعَلَ طَلِبِي (أَمْرٌ)	فَاغْسِلُوا	إِذَا قُمْتُمْ
Because it is a nominal sentence	لِأَنَّهُ جُمْلَةٌ اِسْمِيَّةٌ	فَهُوَ يَشْفِينِ	إِذَا مَرَضْتُ
Because it is act of request (Command)	لِأَنَّهُ فَعَلَ طَلِبِي (أَمْرٌ)	فَاسْعُوا	إِذَا نُودِيَ
Because it is act of request (Command)	لِأَنَّهُ فَعَلَ طَلِبِي (أَمْرٌ)	فَلْيَرْكَعْ	إِذَا دَخَلَ
		لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ	فَإِذَا جَاءَ أَجْلُهُمْ
Because it is act of request (Command)	لِأَنَّهُ فَعَلَ طَلِبِي (أَمْرٌ)	فَلْيَغْسِلْهُ	إِذَا شَرِبَ الْكَلْبُ
Because it is act of request (Prohibition)	لِأَنَّهُ فَعَلَ طَلِبِي (نَهْيٌ) لِأَنَّهُ فَعَلَ طَلِبِي (نَهْيٌ)	فَلَا تَدْخُلُوهَا فَلَا تَخْرُجُوا مِنْهَا	إِذَا سَمِعْتُمْ إِذَا وَقَعَ
Because it is act of request (Command)	لِأَنَّهُ فَعَلَ طَلِبِي (أَمْرٌ)	فَلْيَنَمْ	إِذَا نَعَسَ
Because it is a nominal sentence	لِأَنَّهُ جُمْلَةٌ اِسْمِيَّةٌ	فَلَا صَلَاةَ	إِذَا أُقِيمَتْ
Because it is act of request (Command)	لِأَنَّهُ فَعَلَ طَلِبِي (أَمْرٌ)	فَدَعَهُ	إِذَا لَمْ تَسْتَطِعْ شَيْئًا
Because it is a nominal sentence	لِأَنَّهُ جُمْلَةٌ اِسْمِيَّةٌ	فَأَنْتَ أُمٌّ أَوْ أَبٌ	وَإِذَا رَحِمْتَ

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وَأَرْجُلُكُمْ إِلَى الْكَعْبَيْنِ ﴿Two Ankles﴾



أَمْرٌ	مُضَارِعٌ	مَاضٍ
ذَرُ	يَذَرُ	وَذَرَ
دَعُ	يَدَعُ	دَدَعَ
أَتْرَكَ	يَتْرَكَ	تَرَكَ

Same meaning as in i.e., 'to leave, to quit ...'

Not used



(فِإِ) جَاوَزَ - يُجَاوِزُ
 - To do something extremely well
 - To exceed

10, The poet said: When you cannot do something then leave it. (١٠) قَالَ الشَّاعِرُ:

إذا لم تستطع شيئاً فدعه وجاوزه إلى ما تستطيع. *And do it extremely well that which you are able to do.*

11, Shawki (A famous Egyptian poet) said in the praise/love of the Prophet (PBUH): When you show mercy you are (like) a mother or a father. (١١) قَالَ شَوْكِي فِي مَدْحِ النَّبِيِّ ﷺ: وَإِذَا رَحِمْتَ فَأَنْتَ أُمٌّ أَوْ أَبٌ

2- أدخل (إذا) في جملتين على أن يكون جوابها خالياً من الفاء. *Enter (If/when) in two sentences, the answers of them do not contain 'fa' (void of 'fa').*

1, When the students wrote the homework the teacher was happy with them. (١) إِذَا كَتَبَ الطُّلَّابُ الْوَاجِبَاتِ فَرِحَ بِهِمُ الْمُدَرِّسُ

2, When the lesson finished/completed, the students left/exited from the classroom. (٢) إِذَا أَنْتَهَى الدَّرْسُ خَرَجَ الطُّلَّابُ مِنَ الْفَصْلِ

3- Enter (If/when) in the answer of four sentences: 3- أدخل (إذا) في أربع جمل على أن يكون الجواب:

1, In the first - nominal sentences. (١) فِي الْأُولَى جُمْلَةٌ اِسْمِيَّةٌ.

2, In the second - the verb of command. (٢) وَفِي الثَّانِيَةِ فِعْلٌ أَمْرٍ.

3, In the third - present tense combined with the lam of command. (٣) وَفِي الثَّلَاثَةِ فِعْلاً مُضَارِعاً مُقْتَرِناً بِ (لَامِ الْأَمْرِ).

4, In the fourth - present tense combined with prohibitive 'la'. (٤) وَفِي الرَّابِعَةِ فِعْلاً مُضَارِعاً مُقْتَرِناً بِ (لَا النَّاهِيَةِ).

Answers

1. إذا أردت أن تنام فغرفتي مفتوحة. 1. If you want to sleep, my room is open.

2. إذا سمعت الأذان فاذهب إلى المسجد. 2. When you hear the azan, go to the masjid.

3. إذا رأى أحدكم أحمداً فليسأله عن سبب غيابه. 3. If any one of you see Ahmad, ask him the reason of his absence.

4. إذا دخلت المسجد فلا تجلس حتى تُصلي ركعتين. 4. When you enter the masjid, don't sit down until you pray two rakahs.

The New Words الْكَلِمَاتُ الْجَدِيدَةُ

مُعْجَم Dictionary

مَدْرَسَةٌ Related to مَدْرَسِيٌّ

نَسَبَ يَنْسِبُ نِسْبَةً (u-i) To relate to, to link, to correlate

(اسْمُ الْمَفْعُولِ) مَنَسُوبٌ Related

حَتَمَ يَحْتِمُ حَتْمًا (a-i) To seal, to end, to finish

(اسْمُ الْمَفْعُولِ) مَحْتُومٌ Sealed

حَذَفَ يَحْذِفُ حَذْفًا (a-i) To shorten, to clip, to curtail, to reduce

رَاقَبَ يُرَاقِبُ مُرَاقَبَةً (III) To supervise, to control

(اسْمُ الْفَاعِلِ) مُرَاقِبٌ Supervisor

لَمَّا When, Not yet

بَرْقِيَّةٌ Telegram

عَادَ يَعُودُ عَوْدَةً (a-u) to return, to come back, to be traceable

عَادَةٌ habit

سَمَحَ يَسْمَحُ سَمَاحَةً (u-u) To permit, to allow, to authorize, to generously grant

وَرَدَ يَرِدُ وَرُودًا (a-i) To appear, to arrive

(اسْمُ الْفَاعِلِ) وَارِدَةٌ Appearing, mentioned

قَرُبَ يَقْرُبُ مَقْرَبَةً (u-u) To be near

قَرِيبٌ Near, nearby, to be close

مِرَارًا Many times, repeatedly, quite often

عَطَسَ يَعْطِسُ عَطَاسًا (a-i) To sneeze

عُطَاسٌ Sneezing

(اسْمُ الْفَاعِلِ) عَاطِسٌ Sneezer

أَصْلَحَ يُصْلِحُ إِصْلَاحًا (IV) To put in order, to restore, to adjust

بَالٌ Affair, condition, state

تَضَمَّنَ يَتَضَمَّنُ تَضَمُّنًا (V) To include, to comprise, to imply

تَحَوَّلَ يَتَحَوَّلُ تَحَوُّلًا (V) To be changed, shifted or transformed

رَغِبَ يَرْغَبُ رَغْبًا (i-a) To desire, to wish, to crave

(اسْمُ الْفَاعِلِ) رَاجِبٌ The one desiring

رَغَّبَ يُرَغِّبُ تَغْرِيبًا (II) To make someone desire something or someone, to awaken a desire

رَدَّ يَرُدُّ رَدًّا (a-u) To send back, to bring back, to take back

فَنِعَ يَقْنَعُ فَنَاعَةً (i-a) To be content, to be satisfied, to be convinced

(اسْمُ الْفَاعِلِ) فَانِعٌ The one satisfied or content

وَضَعَ يَضَعُ To put

وَضْعٌ Site, location, passage in a book places

(جَمْعٌ) مَوَاضِعٌ Site, locations

أَسْتَفْهَمَ يَسْتَفْهِمُ اسْتِفْهَامًا (X) To enquire, to ask about

أَوْقَظَ يُوقِظُ إِنْقَاطًا (IV) To arouse, to awaken

مَرَافِقُ Elbows

مَسَحَ يَمْسَحُ مَسْحًا (a-a) To wipe, to stroke with hand, to wash

رِجْلٌ Leg - أَرْجُلٌ (جَمْعٌ)

كَعْبٌ Heel, كَعَبَيْنِ (مُثَنَّى مَنْصُوبٌ أَوْ مَجْرُورٌ) Two heels

شَفَى يَشْفِي شِفَاءً (a-i) To cure

نَادَى يُنَادِي مُنَادَاً (III) To call out, to exclaim a call
(إِسْمُ الْفَاعِلِ) مُنَادٍ The one calling

(إِسْمُ الْمَفْعُولِ) مُنَادَى The one being called

سَعَى يَسْعَى سَعْيًا (a-a) To walk, to pass along one's way, to strive, to aspire, to endeavour

أَسْتَأْخِرَ يَسْتَأْخِرُ أَسْتِئْخَارًا (X) To remain behind, to delay, to postpone

أَسْتَقْدِمَ يَسْتَقْدِمُ أَسْتِقْدَامًا (X) To ask, to send, to come, to summon

إِنَاءٌ Pot, utensil, vessel

طَاعُونٌ Plague

نَعَسَ يَنْعُسُ نَعْسًا (a-u) To be sleepy, to be drowsy, to take a nap

جَاوَزَ يُجَاوِزُ جَوَازًا (III) To pass, to walk past, to overstep, to go beyond

خَلَا يَخْلُو خُلُوءًا (a-u) To be empty, to be vacant, to be free

(إِسْمُ الْفَاعِلِ) خَالٍ Empty

الصفحة الأخيرة من هذا الملف
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